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Deed Books
Holar McKenney, S. P. Landis, Rev. Skeggs,
Mrs. Ida A. Bridge*
McClure and Mrs. Mattie Mann Roage.



sincere, decided but hardhearted opponent of the Union cause. When last seen alive he and his neighbor Eli Buzzard were in charge of some persons claiming to be Confederate Scouts. A few days afterwards these two civilians were found dead near the roadside. From the attitude in which his body was found it is believed he died in the act of prayer, heading the text referred to above.

James Vanless was a zealous local preacher, and rarely ever spent a silent Sabbath. He seems to have had great admiration for John the Baptist as a model backwoods preacher. It was evidently his belief that it was his duty to lift up a voice in the Acabontee wilderness against the vanities of the times. His spirit would be deeply stirred by the advent of a new fashion, and he would look up Mathew xi.8 for his text: "But what went ye out for to see? A man clothed in soft raiment? Behold they that wear soft clothing are in kinge houses". While commenting on the wearing of soft raiment he would assign to the fashions and the vices their portion in due season, as he thought it was needed. "Now just consid er what I say, my brethern and hearers, how would John the Baptist have looked in a swallow tailed coat, pointed toed shoe, pipe, whiskey bottle and stove-pipe hat." The devout people felt it would have been out of the question for John to have been fond of such things, and many of the young people from their talk evidently thought that to be in the fashion was to make a long step in the downward path. While it is hard to suppress our smiles, still it must be acknowledged that when it was felt to be a Christian duty to be plain and economical, it saved a vast deal of needless expenditure and it was not so expensive to rear a family. *Prices - History*



Juanita S. Dilley
Foschtown, W. Va.
January 28, 1941
Chapter 6 Religion

HONEY PLEASANT METHODIST CHURCH---INDIAN DRAFT

An old Sunday School record in this church shows that the first Sunday school in this community was organized in 1840. It is believed by older people that it was organized by the Rev. James E. Moore and the Rev. John Naugh; both residents of this community. (Rev. Naugh had moved to the Indian Draft from Mt. Zion some time just before the civil war.) These first services were held in an old log school house near the present church. In 1868 another log school house was built just across the road, and from that time until 1893 this log building was used as a community center. It was bought by Andy Taylor and later by Solar McKenney, and is at this time the residence of McKenney. Rev. Naugh and Rev. Moore were the Supts. and class leaders until their death. After their death, or from around 1880 until 1900 Clark Mann, Levi Naugh, Samuel Naugh and later John Naugh, Jr. were the leaders.

The new school house built in 1893 was used for church services until in 1922 when it was converted into a church.

At that time the Board of Education found it necessary to build a two room school, so the Rev. G. S. Weiford decided

to build a lot upon which to build the new school in exchange ^{with} for the old school house, paying them ^{the} *price and his book part* \$300. ^{difference.} Then

on Nov. 21, 1922, G. S. Weiford and Rebecca Weiford, his wife, decided to A. M. Barlow, John D. Gay, J. G. Cogar, W. E. Shaver, and W. B. Weiford, trustees, this school house property of

624 sq. ft. to use as a place of Divine worship for the use of the ministry and membership of the M. E. Church and the

H. M. Church, South, that the M. E. Church, aforesaid, shall at all times have the seniority right of using and controlling the same.

Rev. G. S. Weiford also lived in this community and was for many years Supt. and Class Leader, after him was A. Neal Barlow who held this position until his death in 1936.

In the church is an old Bible presented to the church in 1873 by Henry Barlow, Mary Foage, A. J. Smith, John C. Price, Amos Moore, Montgomery G. Mathews, John Gay, Esq., George P. Moore and James E. Moore.

In 1886 some one had made a complete record of the names of all persons who had been members of this Sunday school from 1840 to 1886. It was as follows; Thomas Auldridge, Sarah Auldridge, Elizabeth Auldridge, Mary Auldridge, James Auldridge, Henry Auldridge, Moffatt Auldridge, George A. C. Auldridge, Julia Auldridge, William Auldridge, Malinda Auldridge, Maggie Auldridge, Ida Auldridge, Laura Arbaugh, John Arbaugh, Susan Arbaugh, David W. S. Alderman, James Bridger, Andrew Bridger, Jane Bridger, Hannah Bridger, Susan Bridger, Joseph Bridger, Maggie Bridger, Amos Barlow, P. A. Barlow, Dolly Barlow, Dora Barlow, James S. Courtney, Ann Courtney, Andrew Courtney, Thomas Courtney, George Courtney, Jane Courtney, Julia Courtney, Hannah Courtney, Margaret Duncan, Carhline Duffield, G. W. Duffield, John Friel, Jane Friel, Joe. P. Friel, U. T. Friel, Mary Friel, Margaret Friel, Daniel Friel, A. H. Friel, Montgomery Friel, Barbara Friel, Martha Friel, Ann Friel, Madora Friel, George Friel, Frances Dillsey, Levi Beverage, William Beverage, Maggie Beverage, Hannah Gay, Sarah Gay,

Samuel Gay, William Gay, John Gay, Nellie Gay, Mary Gay,
Levi Gay, M. B. Griffin, William Griffin, Virginia Hamilton,
Susan Hamilton, Alice Hamilton, Mary Hamilton, Nellie Harper,
William Irvine, Samuel B. Moore, Chesley K. Moore, Margaret
Moore, James B. Moore, Margaret Jane Moore, Levi Moore, Henry
Moore, William Moore, Martha McSeel, Mary McSeel, Nancy McSeel,
John McSeel, Joseph McSeel, Clark Mann, Phoebe Mann, Mattie
Mann, Walter Mann, Orvel Mann, Maggie Mann, Susie Mann, Mack
Mann, Billie Mann, Hammond Mann, Mae Mann, Daisy Mann,
Woods Poage, Julia Poage, Moffett Poage, William Poage, James
R. Poage, Henry Poage, Hankin Poage, Elizabeth Poage, Mary
Poage, Sarah Poage, Amanda Poage, Rebecca Poage, David Smith,
William Smith, Jonathan Smith, Tacy Smith, Margaret Knapp,
Robert Knapp, Thomas Kellison, Rita Kellison, Mary Smith,
Robert Smith, Martin Smith, Alon Smith, John Smith, James
Smith, Sarah Smith, Polly Smith, Margaret Smith, Rachel Smith,
Isaac Smith, Mathew Smith, Rachel Smith, Elizabeth Smith,
Caroline Smith, Mary Townsman, and M. G. Mathews.

This record not only gave the names but told who they
were the son, daughter or wife of. There was also a list of
all of those who had died. Minutes of each session of S. S.
had been kept telling who read the scripture and what passage,
what hymns had been sung and who had played the music, who
had lead in prayer, etc. As organists appeared the names of
Lula Waugh and Aggie Gay.

The record did not give the date of joining the Sunday school nor the date of death, but I know that some of the names were there before the Civil War, for Moffett and William Poage were both killed during the war, and Frances Dilley who is listed as being the wife of Moffett Poage, died soon after the war. And James Bridger left Pocahontee and went west just before the war.

The Bridgers, Knepp, and Friels lived on Greenbrier River, the Poages at Poage Lane, and some of the others in adjoining communities, which shows how far people journeyed to attend church.

This is one of the oldest Sunday schools in the county. They have always had competent, christian leadership, which is probably one reason for its success.

At the present there is an enrollment of 45 in the S. S. with ^{S.P.} Kate Landis as the Supt, and W. P. Baxter as the Assistant. The teachers are Mrs. W. P. Baxter, Ardis McKenney, Lena McKenney, Iva Landis. Other workers are Susie McKenney, James Dinkle, Vipton Dilley, Naomi McKenney and Genevieve McKinney. The present trustees are S. P. Landis, J. O. Cogar and Lawrence McKenney.

They have prayer meeting every Friday night and community song service every first Sunday and on fifth Sundays. In 1940 they met all of their financial obligations, and Rev. K. H. Skegge, the present pastor, told me that it was one of the best appointments on the Maryland circuit.